

# Christianity and Crisis

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## The Vatican and the Soviet Union

TO those unfamiliar with the habitual policies of the Roman Catholic Church, the sudden *volte face* of the Vatican vis-a-vis Russia must occasion surprise, not to say bewilderment. From the advent of the Soviet regime to power and down to a few months ago, the most unflagging and unsparing condemnation of Soviet Communism and all its works proceeded from the Catholic hierarchy. Suddenly, from half a dozen directions, signs of an incipient change of front have appeared. For some weeks, the Vatican radio has been beaming special programs toward Russia, couched in persuasive and conciliatory vein, announcing the offering of prayers in behalf of the suffering Russian armies and peoples, and even anticipating "Russia's return to the true faith." Recently a Vatican spokesman remarked that, if the dissolution of the Comintern should be followed by a radical change in Soviet policy in the matter of religious education, an accord between Rome and Moscow would be "an extremely simple matter." Rumors emanating from many quarters of a possible concordat are probably not wholly without foundation in hope if not in expectation.

It is important that Protestants try to understand the Vatican policy as it unfolds. The starting-point is a clear recognition that Roman Catholicism is both a world-wide Church and a temporal State. In the former capacity, it brings its spiritual protest against brutality and unbelief, especially as these threaten the worship and life of Catholics. As a political State, it plays the familiar game of power-politics by the customary rules of that game, and according to ethical standards no higher and probably no worse than those which control the foreign policies of most nations. As with them, the controlling principle is self-interest and self-advancement. Specific policies and measures are practiced or rejected as they promise to further the Church's advancement in influence and power. In the case of Rome, this dictum of statecraft is rationalized by the Catholic doctrine of "the one true Church." Once the premise is recognized that the Church is the ark of salvation, it is not difficult to understand the political philosophy which justifies whatever course contributes to securing the largest possible measure of autonomy for that Church.

In this light, the Vatican's reversal of attitude is seen as simply another illustration of the radical re-orientation being undertaken by all nations which have been suspicious and condemnatory toward the Soviet Union. With the Western democracies displaying a great ardor for friendship with their big communist ally, it would not be strange if Vatican City should welcome diplomatic relations with the Kremlin. Nor would it be anything but logical if the Church of Rome should seek and obtain a concordat with the U.S.S.R. Protestants in America and Britain who are most ardent in support of their Governments' policies should pause before passing too hasty judgment upon Rome's parallel actions.

Present moves take their place within a larger picture when it is recalled that, under not wholly dissimilar circumstances, the Vatican concluded its concordat with Hitler before he came to power but when it judged him to be the coming master of Germany, and that the present Pope personally carried through those negotiations.

Speculation is rife as to the exact motives behind this new Catholic approach to the Soviet. Desire to win protection against persecution for vast numbers of Polish Catholics, always a special concern of the Vatican, may supply an immediate objective. Hope of falling heir to some part of the estate of discredited Russian Orthodoxy may color the picture; vigorous revival of the Uniat movement in the Balkans lends some support to this supposition. Not improbably, the major consideration may parallel that which motivated the concordat with Hitler—a realistic recognition that Soviet Communism is destined to control Russia and possibly much of Europe in the coming period, and that shrewd expediency counsels the effort for rapprochement now rather than when it may be too late.

Protestants will never comprehend Vatican political policy until they learn that long centuries of wrestling with empire have taught the great Church of Rome to practice with some literalness two injunctions of Christ, often stumbling-blocks to Protestant minds: "Be ye wise as serpents as well as harmless as doves" and "Make to yourselves friends of the mammon of unrighteousness."

# Letter from Britain

NEWCASTLE, JUNE 9TH.

Having just finished participating in a "Religion and Life" week in Newcastle, I may well begin my report on British religious life by recording impressions of the very great importance of the Archbishop of Canterbury's present position of leadership. I had special occasion to observe this during the past week because Dr. Temple was the leader of the team of speakers who conducted the meetings in Newcastle.

Though I am myself far from holding Erastian views of the proper relation of Church and State, it is always well for all of us, whatever views we hold upon this subject, to admit that there is no solution for the problem of relation of Church and State which might not become a good one when there is real religious vitality to support it and which might not become a bad one if religious vitality is lacking. In this particular case we are dealing with the power and prestige of a "state church" official, the Archbishop of Canterbury. Let such a position stand alone and depend purely upon official prestige and the prestige itself can become empty and pretentious. But on the other hand if official prestige is combined with recognized personal leadership, as is the case at the present moment, one must admit that the combination produces quite remarkable results. For one thing the Archbishop of Canterbury's prestige draws tremendous crowds to the great evening meetings; but it is Dr. Temple who speaks to those crowds in words of great charm and simplicity.

Nor is this impression merely that of a foreigner. At a public dinner given by the Lord Mayor of Newcastle, this civic official, himself a devout Methodist, took occasion to speak of the same combination which had impressed me. Though a free churchman, he briefly traced the great influence in English history of the office which Dr. Temple holds and then traced with equal understanding the special gifts which Dr. Temple brings to the office and which have endeared him to the English people. One might add that this particular Lord Mayor was himself but another illustration of the advantages which Britain has in the official relation between Church and State. For he spoke of these matters without those inhibitions which usually color the utterances of American officials upon the same subject.

While on the subject of the "Religion and Life" movement, it may be worth recording that its relation to the Catholic "Sword of the Spirit" is perhaps not quite as significant as is sometimes supposed in America. We have sometimes wondered in America how this cooperation could take place on the Catholic side: for it seems to go farther than anything known in any other country. Perhaps so. But this is a case of: "There is a catch in it somewhere." The particular catch in this matter is that Catholics are cooperating with Protestants on the basis of common loyalty to the "natural law". Since, according to Catholic theory, the natural law is a law of reason which God has given

to all men, the cooperation which they are now seeking and giving implies no fraternal recognition of fellow Christians in any way. It is something that could be equally well accorded Moslems and atheists insofar as they accept the natural law.

Turning from religious affairs to the general atmosphere of Britain in wartime, I might record several impressions which stand out among the many. One is the satisfaction, not to say enthusiasm, with which the British public accepts rationing in comparison with the rather frequent "growling" upon the subject in America. I doubt whether this is due to any better handling of the matter in Britain, though the program of rationing has undoubtedly been perfected by trial and error beyond the present arrangements in America. I have several times heard not the poor but the comfortable commend the system for its "justice." They felt that a rationing scheme which gave rich and poor roughly the same ability to secure the essentials of life had its advantages over the previous free market. Quite a number have even expressed the hope that some elements of the rationing scheme would never be abandoned. The same cannot be said of the clothes rationing for the simple reason that the allowances are too skimpy and can be justified only by wartime necessity. I may be wrong but this passion for justice and this satisfaction which all classes take in some approximation of equality seems to me to be a direct result of the strong communal sense developed in the country during the "blitz" when bombs were no respectors of persons.

Another impression deals purely with the political side of international problems. I have a feeling that Britain will try very strongly to resist the temptation either to cooperate with America alone at the expense of Russia, or with Russia alone without America. I find a remarkable unanimity among the best informed opinion. It is that Britain must find its most creative role in the post-war world in acting as a balance wheel between Russia and America and in making the larger cooperation between these three great powers feasible. Though Christian and democratic traditions link Britain more closely to us than to Russia, there are immediate political considerations which link her more closely to Russia than to us, I must say that I have found the analysis of this matter made by various British observers most convincing and not a little heartening, believing as I do that cooperation with Russia is a prerequisite of post-war stability and must be achieved despite the deep chasms which divide Russia from the Western world. There are some romantic aspects in the glorification of Russia in some British quarters, but on the whole the estimate of the situation is sober enough. One might add that the Christian community in Britain is more inclined than our own to admit that it will not be possible to reject the Russian claim upon the Baltic states, but it is as resolute as our own in demanding that some way be found to give the Baltic states cultural autonomy and prevent their bolshevisation.

R. NIEBUHR.

# Listening in on the Japan Christian Movement

CHARLES W. IGLEHART

THE silence that separates us from Japan is broken by an occasional message regarding developments among our fellow Christians of that country. All news is liable to bias, both in the sending and the receiving. But with careful scrutiny and some imagination a fairly reliable sketch of present conditions may be attempted.

*Sentiment throughout the churches* undoubtedly supports the war, and Japanese Christians may be expected to do their share to try and help win it. Indeed, the course of opinion in the young Japanese Protestant movement has been very similar to that in our churches in the United States. At first there was pretty wide divergence of individual judgment, though not on as broad a span as with us. There have been no war-resisters. Also not a great number were extreme nationalists. Prayer for victory was cautious and restrained. The safety of the men at the front, the accomplishment of God's will throughout Asia, and the disciplining of one's inner life through the tragic experiences of conflict, these were the themes most often heard. But as the war-years went on, the churches moved more completely in step with the government policies and their statements of aims showed more unequivocal cooperation. Now, we take it, there are no discordant notes in the attitude of the Japanese Christians, and no suspicion of their loyalty to their own people or cause. Nevertheless many of them are heart-broken over the tragedy. Their world is in ruins. They are dreaming of the days of peace and reuniting ahead. The many instances of thoughtfulness reported by missionaries who returned last fall plainly indicate the persistence of friendliness and good will toward us on the part of both the leaders and the common folks in the churches of Japan.

*Christian work goes on*, and in much the usual way. The average church never has had a very ample program of work. But such as it is it is still continuing. The worship services are no doubt being maintained. Preaching is as free as it can be in any war situation. In Japan preaching has always been largely removed from any discussion of social or current issues. So there is now probably less change in the average sermon there than there is here among our churches. The withdrawal of missionary money aid seems not to have greatly affected the number or strength of the individual churches. On the whole the physical aspects of the Christian movement are as they have been. Sunday schools are probably having an up-hill time, particularly with the elaborated seven-day program of the public schools and the many extra community activities

caused by the war. Young men, of course, are getting scarcer in the church life. Women are without doubt busier than ever, working in and through the churches. There is much social work to be done. War casualties, bereft families, and needy neighbors will be challenging Christians to special effort.

Social service institutions may have trouble transferring their base for support from foreign funds to the Japanese community, but in most cases that will probably be successfully done.

*The Christian schools* seem to have made the shift to self-support without undue loss of efficiency and are crowded full. Men students as a rule have deferment of military service until college is finished. Girls' schools are said to be flourishing.

*Inter-church organization* is now quite thoroughly accomplished. In November, 1942, the united Church of Christ in Japan completed its first year with the discontinuance of the lines of the former constituent churches within the organization. The Episcopal Church (with the exception of a dozen churches under the direction of Bishop Yashiro in and around Fukuoka) has now been included. The first message sent out from that annual gathering stressed the ecumenical character of the church as the Church of Christ in Japan, not as "Japanese Christianity." Whether this statement reflects a reaction to pressure from official circles or from ultra-nationalist elements within itself, is a matter of conjecture, but in any case it represents a vigorous mood of self-confidence and of distinctly Christian mission. Perhaps the instinct of the church was right in selecting as its first Moderator, M. Tomita, who is a staunch advocate of religious freedom and of the rights of the Church in its relation to the State.

*Theological education* is progressing toward consolidation of the score of present schools into three institutions of training: one for men and one for women in or near Tokyo, and one for men in the Kobe region. We have not learned that this has actually been accomplished, but it is plainly the will of the church to simplify and consolidate its theological work. Needless to say, such a change would be welcomed by the government.

*A revision of the Old Testament* is said to be under way. This was reported with scare headlines, but is nothing sensational, since in Japan it has been considered urgent unfinished business for years. The New Testament has been twice revised since the first translation was made, and there is a call for still another revision. But the Old Testament remains in its archaic, out-dated style. Over a half



century of scholarship, too, is available and should be put to service in adding light to the meaning of the text. In recent years this has been one of the most pressing problems before the American and British Bible Societies. It is a long, arduous and expensive task, and has always been pushed ahead. The foreign Bible Societies with great generosity and understanding transferred their interests in Japan to a competent group of Japanese Christian leaders who formed the Japan Bible Society in 1938. The group at once began planning for Old Testament revision. In the fall of 1940 the matter was discussed in detail. It was then plain that there was some government influence being brought to bear to discredit the Jewish character of the Biblical literature as well as some of the more primitive portions said to reflect vulgarity, immorality and superstition. This was recognized at the time by the group as an evidence of unwarranted German interference with Japan's domestic affairs. They did, however, feel the need for a simplification and a reduction in the volume of the Old Testament books, in order that they might have a better chance of general reading. Also for years Kagawa and others have been urging a Farmer's Bible, consisting of selected passages. The work of revision, we understand, is now being taken up, though no one knows how far it has progressed.

*Overhauling the Union Hymnal* is also reported to be going on and this, too, was considered "next business" as much as three years ago. At that time the Hymnal Committee had already selected over a hundred hymns that needed editing. Church leaders, ever since the beginning of the war in 1937, have felt the need of some more spontaneous Japanese elements in the hymns. All of this, of course reflects the pressures and requirements of a war situation. The united church too, now that it includes the Episcopal wing must have felt the need of a composite collection of hymns known to both groups. Now, we take it, there will be but one book. It, like the Old Testament re-translation, may quite likely preserve in its strata for the study of scholars of future years some marks of the volcanic currents that we call World War II, but we believe it will not be unworthy of the Christian tradition.

*The National Christian Council* is now the liaison organ embracing all the Christian organizations and agencies, Protestant, Roman Catholic and Orthodox, and also tying up with the similar federations of other religions.

*An Inter-Faith Conference* is reported as having recently been held in Tokyo. In 1912 the government, feeling the need of achieving greater harmony of outlook among the believers of the respective faiths called a meeting of the three religions. In old times the three were Buddhism, Shinto and Confu-

cianism, but now this latter is out and the young Christian Church takes its place as the third recognized religion. The hitherto ignored Christians were immensely gratified by this development and have since entered with enthusiasm into inter-faith activities. With the war the government renewed its sponsorship of united action. The Buddhists are looked on as the center from a political point of view. They have a certain universality and peace-loving tradition, but they are tractable and pliable, and for the most part have no pronounced political interests. The Shinto sects, however, are quite another matter. They are extremely nationalistic, chauvinistic and crusading. But in many instances their founder or head is a clever exploiter of the simple superstitious faith of his followers. Furthermore in several cases he (or she) has claimed a divine sanction for his message which impinges upon the place of the Emperor. So the police are always worried about the extreme right wing propensities of these fifteen or twenty million people in the voluntary sects of Shinto, and it is a distinct administrative advantage to have them now organized into the National Federation of Shinto Sects. It should be noted that we must not confuse this body with the State system of ceremonies at the shrines. State Shinto as thus observed and as taught in all schools is not a voluntary matter, nor is it dependent upon any inter-faith conferences. It goes its own way with the coercive power of the entire body politic behind it giving it, at least for the present, and probably as long as Japan shall fight wars, an irresistible momentum. The official view of Christianity in recent years has been that it occupies the left wing—not officially extreme, but containing some elements that always need watching. Its universal religious claims are trouble-making in their potentiality, and its historic stemming from the West, and particularly from the Anglo-Saxon countries with their individualistic and libertarian tradition, causes officials to be wary. It is to get out from under this cloud that the Christian leaders in recent years have moved toward center in their statements and public activities. Above all they feel they must be rated as true Japanese; rooting deeply into their national life in order, they hope, to influence it for good.

In 1940 the federations of the three religions came together under government "invitation" and formed a Three-Religions Federation. Notwithstanding the microscopic size of the Christian movement in comparison with Buddhism's fifty millions or the Shinto sects, the office of the National Christian Council was made the office of the Federation and the Council's secretary was chosen executive secretary.

*Mohammedanism* now constitutes a fourth religious force to be reckoned with by the expanding government of Japan. When in 1940 a mosque was

dedicated with wide official notice in Tokyo, and Moslem visitors from overseas were received with honors the foreign press took it as a joke. Today Japan has at least some control over the lives of upwards of a hundred million Mohammedans, and she knows that they are quite as unyielding and intransigent as Christians if handled tactlessly. It is of the utmost importance for some contact of a religious nature to be established. Also Japan wishes to be known as the sponsor of a united Moslem movement throughout Asia. Hence the significance of the Far-Eastern Mohammedan Conference which we hear was held in Singapore (*Shonan*) under the auspices of the Japanese authorities. We also read reports of inter-faith movements in Java and Celebes, probably similar to the Three-Religions Federation in Japan.

*Overseas developments* are following familiar lines. Wherever armies go, after the fighting stops there comes a time when friendly contacts are needed to supplement the routine regulation of civilian life. Where there is a considerable Christian native community the authorities naturally turn to Japanese Christians for help. One report indicates some sort of sponsorship of the Christian movement in the Netherlands East Indies by Japanese Christian leaders. In the case of the Philippines we have more direct information that Protestant ministers were sent from Japan by the military authorities to make contact with both the Filipino Christian leaders and the American missionaries and to smooth out relationships in general. A number of Japanese Catholic nuns also are said to have been sent to the islands for similar work.

Before condemning all this as un-Christian on the part of our former Japanese associates we may do well to contemplate the striking parallelisms with the developing situation in our country at the present time. Christian ministers and even former missionaries to Japan who are now in training or have already gone overseas for work in connection with the armed forces are generally credited with good faith and conscientious motives even by those who differ in their convictions as to the application of the Christian ethic in this crisis. Also, all believe that a Christian worker can often act as a shock absorber in rough situations where direct military contact may cause much hardship. We know of numbers of such actual instances in the present Japanese-invaded countries. Furthermore, in the case of Japan there is no exemption from some form of military service even for clergymen. There is no system of chaplains. A young man has to go and he cannot choose his task. So to some young Christian ministers these opportunities for liaison service must have seemed about the best that could be hoped for in an uncontrollable situation.

*Missionary work on the mainland* has been carried on by Japanese Christians for over thirty years. It has had its greatest growth during the past ten years under the devoted leadership of General Hibiki, a retired army officer of somewhat narrow faith but utter consecration to this particular task of evangelism. He seems to have been completely single-minded in his planting of churches and sending of evangelists all over Manchuria and North China. This work has now been organized under the name East Asia Missionary Society, and it is a part of the work of the Japanese National Christian Council. Three-fourths of the workers are Chinese, and the Japanese evangelists are as a rule well spoken of as faithful Christian men. It does, however, form a natural nucleus for bringing the wider reaches of the Chinese Christian movement under Japanese control, and that is what seems to be now taking place.

*The re-organization of the Christian churches in Manchuria* is reported from London fairly fully, so that we know the pattern. There has been a struggle of several years standing with the Scottish and Irish Missions over the registration and supervision of the schools by the Japanese authorities. Finally on the issue of shrine attendance, the Mission stood firmly and determined to close the schools rather than acquiesce. The government purchased the properties, and presumably is now operating the schools as public institutions. As the time came for the internment of the missionaries, arrangements were made whereby church and other properties were turned over to the native church for its use. Thus, though they still belong to enemy aliens and may be subject to confiscation or to other discriminatory treatment during the war, there is no evidence that this will take place.

The next step was the uniting of all churches in one body much like the Church of Christ in Japan, with its various departments operating under the direction of a council. This council is headed by Rev. Ishikawa, the pastor of the Presbyterian Japanese Church in Mukden, a man of acknowledged sincerity and good repute. The last reports indicate that the ordinary work of the local churches is going on about as usual.

*The Chinese Christian Association of North China* has now been formed. On October 13, 1942, 93 delegates representing all the Protestant denominations and Missions in North China took action organizing this association, which is in effect a united church. The constitution has now been received and a study of its provisions reveals no unusual features or evidence of improper government pressure. The stated purpose is "to unite into one association all of the Christian organizations of North China, and to undertake the apostolic commission of preaching the Gospel, according to the spirit of self-government,

self-support and self-propagation, so as to establish a united, indigenous church." The tie-up with the authorities is to be through a Provincial Office of Church Affairs set up in each capital with an executive committee responsible for all official contacts. With the exception of this feature and the somewhat over-elaborate provision for a complete system of theological training which may indicate the intention of government indoctrination, there seems nothing to cause apprehension in the published constitution of the new united body. In fact the pattern looks more flexible and free than that of the Church of Christ in Japan. A study of the personnel of the founding conference reveals that it included men of substantial reputation and influence among the Chinese leaders, and that the half dozen Japanese delegates were the pastors of Christian churches in the larger cities of North China and not irresponsible persons brought in for unworthy purposes.

*The Chinese Church in an Age of Transition.* In connection with the three avowed objectives of the new North China Association, it is significant that reports received at about the same time from West China bear witness to a deep desire for just those same three achievements among the church leaders in unoccupied China both now and in all future developments. The cutting off of funds from abroad is felt by many Chinese leaders to offer the opportunity for real self-reliance in the Church. The same is true of the acceptance of posts of responsible leadership by Chinese Christians as the foreign missionaries have been compelled to withdraw. The abrogation of extra-territoriality is taken very seriously by the Chinese speakers, and it is assumed that from now on the native church will rapidly accept the responsibilities of leadership throughout its work. The possibility of a nationalistic government prohibiting money aid from abroad is envisaged and many suggestions are being made for complete self-support. Church union, too, is one of the deep desires of the Chinese churches. Also there is increasing *rapprochement* not only with Roman Catholics but also with leaders of other religions in China.

*Summing up* the position of Japanese Christians today we may quote the words of an article written by Professor Hiyans of Aoyama Gakuin, Tokyo, in the September 1941 issue of *Progressive Christianity* (*Shino Kirisuto-kyo*), the very last bit of mail to reach us from Japan. It refers particularly to church union, but may be widened to express the general feeling in this total crisis. "This situation did not initiate within but from without. It was not done by us, but was given to us. There is nothing to do but accept it as in the providence of God and make the best possible use of it in the interests of His Kingdom."

## Six Pillars of Peace

EDITOR'S NOTE: *We continue the series of commentaries by distinguished leaders of national thought upon the "Political Propositions" recently set forth by the Federal Council's Commission on a Just and Durable Peace.*

### The Sixth Pillar

THOMAS E. DEWEY

**The peace must establish in principle, and seek to achieve in practice, the right of individuals everywhere to religious and intellectual liberty.**

All experience has shown that the best of laws can be rendered useless by poor administration but even poor laws can be made to work under good leadership and administration. The same will be true of the machinery to achieve a just and durable peace.

Thus, the most skillfully devised political machinery for peace will be no better than the purposes and capacities of the human beings who direct it. Police forces will serve to keep peace only so long as they are controlled by the forces of good will.

To achieve the basic objective we must recognize that, in the long run, peace rests on the implemented will of mankind. Essential to this will to peace are two fundamentals, first, spiritual faith which rests upon the dignity of the individual and equality among all human beings, and, second, sufficient knowledge among peoples, to provide continuous support for an organized society which respects the right to individual freedom.

We have found the spiritual basis for peace within our own citizenry. Here Protestants, Catholics and Jews, while holding vital and distinctive faiths, feel no urge to master and oppress others. Internationally, we see peace promoted by the sharing of great faiths by many in different lands. On the other hand, war comes whenever, as in Germany and Japan, a nation and race are deified and mastery of others is taught as a divine duty.

As Americans, we must be prepared to insist that any organization for peace shall fully, frankly and boldly require of all participants a declaration establishing "in principle the right of individuals everywhere to religious and intellectual liberty." Our whole experience and the history of this war have taught us that this is a basic necessity. It is right. It is in accordance with the most fundamental of human impulses to seek God freely.

But, as the Sixth Pillar also says, it is not enough to establish these rights "in principle"; we must seek to achieve them in practice. I am convinced that the peace will be only as durable as our success in achieving generally, religious freedom in practice. This will require strong leadership and stout resistance to compromise. But only thus shall this war end in a result worthy of the name of victory.

Having learned from this war the truly interdependent relationship between peoples, we must also learn that sound relationships must be built upon respect and independence. The interdependence of peoples does not require a system of international charity. We cannot



buy peace in that way. What is required is a code of conduct which promotes the interests of all because it leads people to act with a decent and intelligent regard for each other.

Both religious and intellectual liberty, being fundamental to the freedom on which peace must be based, it is clear that individual economic freedom must also be achieved. As we seek the ultimate we must not forget the only means by which the ultimate can be made a reality.

Just as surely as man does not have the free opportunity to work and to earn food, shelter and clothing for himself and his family, he is not free. Inevitably those who control man's livelihood will use their power to control also his knowledge and beliefs. That is true

whether the economic dictatorship be in Germany or in the United States and whether it be exercised by organizations of capital or labor or by those who bear the title of public office. Against all such absolutism everywhere, we must be constantly alert.

These freedoms, interdependent as they are, belong, of course, to all men regardless of race, creed or color. The struggle for freedom and equality will go on ceaselessly in a world in which they are not fully achieved. Whether that struggle is to be violent or evolutionary depends on the sincerity with which the peace to come is built. If we insist upon recognition of the principles of religious and intellectual freedom and seek to achieve them we may hope for a just and durable peace.

## The World Church: News and Notes

### Ecumenical Intervisitation

Since the first days of the War, leaders of the World Church conspired to maintain contact, not only through carefully worked out schemes of correspondence and news bulletins, but also through personal visitations, in order that the realities of Christian fellowship might be kept strong by face-to-face meeting. Quietly, almost unannounced, a steady sequence of such visits has gone forward. So long as Geneva was accessible, representatives of American churches journeyed there periodically, and Dr. Visser 't Hooft, General Secretary of the World Council of Churches joined others in London. Since the complete capitulation of Vichy, Stockholm is the most favorable meeting-point. British churchmen have gone thither, and it had been hoped that several Americans might get to Sweden this summer. At Geneva and Stockholm, consultations with leading Christians of "enemy countries" are possible, and contact is established indirectly with churches throughout Europe. At no time has such intervisitation been so extensive as in the present summer.

**To Great Britain:** To the General Assembly of the Church of Scotland and for many appointments before and after, went Dr. J. R. P. Sclater, Moderator of the United Church of Canada, and Professor Reinhold Niebuhr. Dr. Russell J. Clinchy of Hartford is representing the Congregational Christian Churches Committee for War Victims and Services in consultations with British Congregationalists. Dr. George Stewart of Stamford, whose visits to British army and industrial centers a year ago achieved extraordinary influence, has returned for a similar mission. Professor Josef L. Hromádka, formerly Professor of Theology at the Jan Hus Theological Faculty at Prague and now of Princeton Theological Seminary, is fulfilling a series of important engagements in Britain, including addresses to the theological faculties at Oxford and Cambridge. Shortly, Rev. Theodore C. Hume of Claremont, California, is to cross the Atlantic for an indefinite period of service under the World Council of Churches through the generosity of the Congregational Christian Churches.

**To the United States:** Even more remarkable is the present convergence hither of Christian leaders from almost every continent. Representing the churches of Great Britain, Canon Leonard Hodgson, Regius Professor of Moral and Pastoral Theology at Oxford and Secretary of the World Conference on Faith and Order, and the Rt. Hon. Isaac Foot have already arrived. Dr. A. C. Craig, Secretary of the British Council of Churches, is en route. From New Zealand has come Dean Alwyn K. Warren of Christchurch, representing the Council of Churches of that land. Dr. C. Bernard Cockett of Australia has recently been here, and other representatives of the Australian churches are expected shortly.

**From China:** Three of China's most distinguished Christians recently arrived in this country for a short visit. One is Dr. Wu Yi-fang, president since 1928 of Ginling College, and one of the five presidents of the People's Political Council. Dr. Wu has been closely identified with education in China since she was graduated from Ginling College as a member of the first class in 1919. In 1922 she entered the University of Michigan for graduate study, receiving her Master's degree in biology in 1924 and her Ph.D. in 1928. That same year she returned to Ginling College as president.

Dr. Wu has been closely associated with the New Life Movement, and with national organization of women's war work.

Since 1928 she has been connected with China's National Christian Council, and is at present chairman of this Council. She is one of the vice-presidents of the International Missionary Council. She was the leader of the Chinese delegation to the World Missionary Conference in Madras, December, 1928.

Two other distinguished Chinese Christians are also among the deputation of six which has recently reached this country. They are Dr. Y. C. James Yen, alumnus of Yale and founder and director of the famous Mass Education Movement, and Dr. Paul C. T. Kwei, a distinguished physicist who has served on the faculties of several of the Christian Colleges and is now Dean of the College of Science of the National Wuhan University.

# Christianity and Crisis

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**International Round Table:** Most of these visitors are here for the special purpose of attending an International Round Table of Christian Leaders which is being assembled quietly at Princeton by the Federal Council's Commission on a Just and Durable Peace from July 8 to 11. Some fifty churchmen from fifteen nations will be present.

Australia, Canada, China, England, Scotland and New Zealand are sending delegates newly from these lands. Czechoslovakia, Germany, Holland, Japan, Norway, Poland, Russian and Switzerland will be represented by eminent Christians at present in this country. Such a gathering is unprecedented. It is doubtful if so representative a group of Christians from so many lands on both sides of the conflict has ever assembled in the midst of war.

## International Whitsunday Service in London

The United Service of International Christian Witness, organized by the British Council of Churches, was once more held at Westminster Abbey on Whitsunday afternoon, June 13. It attracted a great congregation which filled the Abbey.

Representatives of the Anglican, Presbyterian and Free Churches in Great Britain, and of the Evangelical Churches of Africa, Canada, China, Czechoslovakia, Denmark, Formosa, France, Germany, India, the Netherlands, Norway, Poland, Sweden, Switzerland and the United States, as well as of the Orthodox Churches of Armenia, Greece, Russia, Roumania and Serbia took part in the procession.

The address was given by the Archbishop of Canterbury, who took as his subject the contrast between the confusion of the tongues of the Tower of Babel and the mutual understanding recorded in the Pentecost.

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## In Congress

Two bills now in the stage of committee hearings and shortly to come before Congress for decision deserve the immediate attention and action of Christians.

### Chinese Exclusion

The first will have as its purpose "to repeal Chinese Exclusion, to put Chinese immigration on a quota basis, and to permit Chinese to become American citizens." Now is both the opportune and the appropriate moment to right a long-standing disgrace in American law which is as stupid as it is unjust and which has been a principal cause of tension between Oriental nations and ourselves. Objections to the proposed law are without standing-ground. Under the quota system which controls all other immigrants, the number of Chinese admitted to the United States annually would not exceed 107. Failure to adopt this measure would constitute a further gratuitous insult to an intrepid ally. The fate of the bill is uncertain. Those interested should write immediately to their Congressmen and to the Chairman of the House of Representatives Immigration Committee.

### The Naval Chaplaincy

There is an anomalous discrepancy between the status of the Office of Chaplains in the administrative set-ups of the Army and the Navy. In the Army, the Chaplaincy constitutes a Corps on a parity with other major divisions of the Department, and its Chief is directly responsible to the Secretary of War. But the corresponding office in the Navy holds a subordinate position within the Bureau of Personnel under whatever line Rear Admiral happens to be Chief of that Bureau.

Legislation now pending before Congress proposes to rectify this situation by creating a Naval Chaplain's Corps parallel to the Medical Corps under a Chief of Chaplains appointed by the President with the advice and consent of the Senate and with rank and duties defined by law. The General Commission on Army and Navy Chaplains, representing twenty-nine Protestant communions, strongly endorses the Walsh-Plumley Bill (S. 300 and H.R. 1023), sponsored jointly by Senator Walsh, a Democrat and a Roman Catholic, and Representative Plumley, a Republican and Protestant. The Commission urges Christians to make their support of this measure known to their Congressmen.

## Authors in This Issue

*Charles W. Iglehart was a missionary to Japan for thirty-two years and professor in the Theology Department at the Methodist college in Tokyo. Dr. Iglehart has been the Far Eastern Consultant of the International Missionary Council since 1930 and is now one of the secretaries at the Methodist Board of Missions.*

*Thomas E. Dewey is the Governor of New York.*

## Correction

*We regret that the identification of Dr. Charles W. Gilkey in our issue of June 14th was incorrect. Dr. Gilkey is Dean of the University Chapel and Associate Dean of the Divinity School at the University of Chicago.*